S. S. B. Leakey.—Some Notes on the Kikuyu of Kenya Colony. 209

Milking.—Milking is usually done by women and girls, but uninitiated boys may also milk. Milk is often drunk fresh or is curdled by mixing with blood, or is curdled alone by leaving for two or three days.

Raiding.—Frequent raids on neighbouring tribes are carried out by the warrior classes, and the cattle and sheep so obtained are some of them distributed to a warrior's parents and friends and some kept for himself. When cattle are raided from another clan or sub-clan in order to expiate a murder (see Murder), all sacrificial blood, and otherwise damaged cattle are returned immediately afterwards, for to keep these would certainly bring bad luck on the raiders.

Part X.—Miscellaneous Items.

Fire.—Fire for special occasions is made by means of the hand-drill method, and women may not make fire by this means. Normally, fire is obtained from the ashes of the previous day's fire or from a live fire-ends borrowed from a neighbouring hut. The first fire in all new huts must be made with fire-sticks.

Murder.—Should a man kill a member of his own sub-clan there is no penalty exacted. "What would be the use of taking a fine from one's own sub-clan?" If, however, a man of another sub-clan is killed, then the sub-clan of the murdered man and the murderer's sub-clan and try to arbitrate in compensation. Usually a fine light have been paid if, in the course of this, a man of the murderer's sub-clan is killed. The matter is considered all square, and any raided cattle are returned. In the course of such a raid all sorts of cattle are driven off, but all the blood and sacrificial cows are returned next morning (see Raiding, above).

Smiths.—Among the Kikuyu smiths are considered "bad." There are smiths in each clan, and the business is purely a family one handed down from father to son. Young boys of smiths' families are initiated alone, and even initiated go straight to the business of smithing and may take no part in the life of the ordinary warriors or matrons. Smiths are considered to be considerably lower in the social scale than even the Wandorobo. A Dorobo can leave his hunting life and rank as a true Kikuyu if he so chooses, but never a smith.

If a smith comes and sleeps at a village he is given a bed, but must sleep on the wrong side of the sleeping hide (*i.e.* the rough furry side). Smiths may only marry with smiths' families. No Kikuyu would dream of marrying or having any kind of sexual intercourse with a smith's daughter (Wandorobo girls may be married by Kikuyu, but not vice versa), nor can a smith marry an ordinary Kikuyu girl. Smiths make spears and small knives, cattle bells and iron ornaments, but never swords, which are always bought from the Kikuyu. Should a Kikuyu buy the cattle or sheep of a smith he must dip them in the river before adding them to his flock.

/Kii cont./
393 already been discussed elsewhere (5).

1. Cf. Bad Pat. B. IV. XX.

All disputes arising in this connection are settled by the head of the family without formal procedure.

421 The property rights are little developed. There are no provisions with reference to landed property. The pasture land of the district is the common property of all its inhabitants. The plains are so large that there is more than enough pasture for everyone's herds. Property belongs to a single individual, not to the family jointly.
425 A lost article, if the loser lives in the vicinity and is known, will be returned for a reward (for example, for a spear that has been found, a small goat or a piece of meat will be paid as finder's reward). Otherwise the finder keeps it and it is up to him whether or not he ever returns it. If a stolen article is sold, the buyer becomes the owner, while the person stolen from has to look to the thief for compensation. Even up to 30-40 years ago (may that was found was heedlessly left lying. Then the Masai learned to appreciate its value from the caravans coming from the coast, and it became customary that, of the two tusks of an elephant that was found, one belongs to the finder, the other belongs to the members of his lineage living in the vicinity and known to the finder. The division among the latter takes place through the exchange of the tusk for livestock with an ivory buyer. Among themselves the /Kii/ Masai barter only livestock for livestock. A small cow is paid for with a fat ox for slaughter. In former times, before the rinderpest, when the people still had huge cattle herds but few donkeys, a donkey cost two small cows, whereas now, since the ratio has changed, it is paid for with five goats. A fat goat or a sheep is bought for a male calf two to three months old. In trade with caravans, etc., people regard as trade articles, besides livestock, especially wire of iron, brass, and copper, glass beads, such as have already been mentioned in the enumeration of the ornaments, and, more recently, here and there, also colored cloth, especially the cotton fabrics known by the Arabell /Swahili/ names *shiti*, *kanguo*, and *gunni*. The Masai